



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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NATHAN WHITING.

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

CIRCULAR LETTER,

"To pastors and teachers, and all who ardently love the Lord Jesus, the Saviour of the world."

The increasing desire among Christians to know the condition of the evangelized and idolatrous nations, is one of the most pleasing signs of the times. Those who enjoy the manifold blessings of the gospel are manifesting such a degree of interest for the conversion of the whole world, as has not been witnessed since the days of the Apostles. A voice of anxious inquiry is heard in the churches, and thousands and tens of thousands are beginning to do to others as they would have others do to them. This greatly encourages the hearts of those who have gone among the gentiles; and at the same time it increases their obligations to be faithful, both in preaching the gospel to the heathen, and in making known to their fellow Christians at home the wants and the woes of those among whom they labor.

On the 4th of September, 1832, just twenty-five years after his first arrival in China, Dr. Morrison wrote a circular letter to the churches, briefly sketching the progress of the mission up to that time, and its state in that period. From that date until his death, August 1st, 1834, the mission enjoyed an unexampled degree of success. A few changes had occurred:—Messrs. Tracy, Williams, Johnson, and Munson had come to join the mission; Mr. Abeel had been obliged by ill health to leave it; and Mr. Munson was cut off while preparing himself for his work. But the removal of the father and founder of

the mission, made a breach in our ranks which cannot soon be repaired. Our desire for his stay among us was increasing, because we had reason to anticipate that the contemplated changes in the commercial and political relation between foreigners and the Chinese, would (as has proved to be the case,) expose the mission to new difficulties. But in the midst of our trials and perplexities, nothing beyond what we ought to have expected has befallen us, or the little band of native Christians who are around us. Some of them have been called to suffer persecution, and compelled to flee from their country. With deep interest, our Christian friends will peruse the following letter. It was written by our Christian brother on board ship, just before his departure for Singapore.

LETTER FROM LEANG APA.

"Leang Afa respectfully writes to all the pastors, and teachers, and whoever else ardently loves, and reverently believes in Jesus the Saviour of the world, wishing them happiness and repose.

"Having obtained of our Lord and Saviour the aid of the Holy Spirit, for several years I have been enabled to persevere in the promulgation of the gospel; and holding forth the principles of happiness, have urged my countrymen to cast away their idols, and serve only the great Lord and Ruler, the Creator of all things. By the abundant grace of the Saviour, the Holy Spirit has been sent down to renew the hearts of more than ten persons. These have all received the rite of baptism; and believing in Jesus for the remission of their sins, serve the Lord God with one heart, and walk according to the precepts of the gospel. Their names are Le She, Leang Aih, Leang Achin, Leang Asun, Leang Atau, Le Asin, Chow Asan, Woo Achang, Ashun, Afuh, Lew Che-chang, and Keuh Agang.

"For three or four years, I been constantly in the habit of circulating the Scripture Lessons, both in the city of Canton and in the neighboring villages; and every where many received them joyfully, while those who would not were few. This year, the triennial examination of the literary candidates from all parts of the province was held in the provincial city (Canton;) and it was my desire quickly to distribute the books among them all. Therefore, on the 20th of August, with Woo Achang, Chow Asan, and Leang Asun, I commenced and distributed more than 1000 sets (5000 volumes) of the Scripture Lessons, which were received with gladness by all the students, and without the least disturbance. This rejoiced our hearts; and the next day we distributed another

thousand sets in the same manner, and without any trouble. On the third day, when several hundred sets were circulated, a police officer seized Woo Achang, with a set of books, and took him before the chief magistrate of the district of Nanhai; who, when he had examined the books, bid the officer not to interfere with a matter of so small importance.—The police officer, therefore, dropped the business, and Woo Achang returned. On the fourth day, perceiving that the magistrates did not interfere with the distribution of the Scripture Lessons and Tracts, we proceeded with our work. But when a few hundred had been scattered the police officer came with attendants, and seized ten sets of the Scripture Lessons with Afuh, one of the distributors, and was taking them away, when Afuh, broke from the officer and returned.

"The next day, August 25th, I heard that the police officer took the books and went and reported the case to the chefoo (the chief magistrate of the department of Kwangchow foo); and supposing that he would send men to seize us, we put all the books that remained into boxes, and removed them to another place. The following day returned to my house in the country. On the 31st, the chefoo sent officers to my residence (in the city,) and seized Chow Asan, and his partner Akae, and brought them before him for trial. Akae, being interrogated, declared that he knew nothing of our arrangements concerning the books. Upon this, the chefoo commanded his attendants to drag him away, and give him forty blows on the face. This beating was so severe that it rendered Akae unable to speak. But when Chow Asan was examined, he disclosed every thing, both concerning the Scripture Lessons and our Tracts. The next day, the chefoo sent in pursuit of me a great number of his men; who being unsuccessful in their search went on the 2d of September, conducted by Chow Asan, and seized Woo Yingtae one of the printers. September 4th, Chow Asan went with the men to a neighboring village, where they seized Atseih, another of the printers, and brought him with four hundred copies of the Scripture Lessons and the blocks, to the office of chefoo. On the 6th of September, they took Achang, one of the men who had been employed in cutting the blocks.

"On the 8th, I heard of all these proceedings, and immediately took my wife and daughter and fled to Keangmun. The next day, the chefoo sent two government boats with about a hundred men, to my native village, to seize my whole family, male and female. But not finding any of us, they seized three of my kindred and every thing in my house, the doors of which they sealed up. They took away all the domestic animals from my kindred. And they continued going from place to place seeking for my family; but they sought in vain. On the 16th they returned to Canton, and there seized one of my relatives, Wangae. Another of my kindred came secretly, and told me all that had transpired. Immediately I took my wife and child and fled to Chihkan, where I remained several days.*

"At length my money was all expended; there was no way to escape, and I dared not return to Can-

ton lest I should fall into the hands of the police officers. I thereupon directed my wife to go to the city, and send a messenger requesting Mr. Bridgman to assist me with money to purchase food, and if necessary, to enable me to flee to some other place, but unexpectedly he had gone to Macao, and she was obliged to return without having obtained any assistance.

I then returned with my family to Keangmun! and seeing myself entirely destitute of money, and there being no one of whom I could borrow, I earnestly prayed to God to grant us his gracious assistance, and afford me protection in a visit to Mr. Bridgman at Macao. Thanks to the protecting mercy of God, I reached Macao in safety. And when I met Mr. Bridgman, the sorrow of my heart was so extreme, that I could not refrain from weeping bitterly; but he, seeing my sorrow, told me not to grieve, because Agang and Mr. Morrison had sent men to the office of the chefoo, and ascertained that for \$800, all the persons who had been taken could be liberated, and the pursuit after myself and family abandoned. This alleviated my grief, though Mr. Bridgman added that the arrangements were not yet settled, and that he must wait for another letter from Canton. He gave me \$24 to carry to my family, and directed me to come again immediately to Macao. I thanked him, and went home directly; but when I told my wife that the difficulty was settled, she could hardly credit my words, and remained half believing and half doubting. I then gave her the money, and the same day I returned to Macao. After waiting two days at Mr. Bridgman's house, he received Mr. Morrison's letter informing him that it was finally agreed that all the prisoners should be liberated for \$800, but that the fooyuen (the lieutenant-governor of the province,) insisted on my being apprehended. As soon as Mr. Bridgman learned these particulars, he took me and my son Atih in a fast boat to Captain Parry's ship at Lintin; who, when he had heard of our calamities, most gladly and kindly entertained us in his ship.

"Thus situated, I called to mind that all those who preached the gospel of our Lord and Saviour must suffer persecution. I therefore meditated on Rom. viii. 31—39; on James v. 11; and on 1 Peter v. 10. And though I cannot equal the patience of our Saviour, or of Paul, or Job, in enduring suffering; yet I desire to imitate the ancient saints, and to keep my heart in peace. And though I suffer severe persecution, my heart finds some rest and joy; and my only fear now is, lest the Chinese officers should injure my wife and daughter. I therefore, morning and evening, beseech God mercifully to protect and save them; and I also beg the pastors and teachers, and all who love the Lord and Saviour, to pity and pray for them. Therefore I send salutations to all who ardently love the Lord and Saviour.

"Leang Afa bows and pays his respects."

October 18th, 1834.

The foregoing letter was written at our request, which we made, supposing that this narrative would be far more interesting than any statements of our own. All the facts we know to be correct. In the translation we have omitted some of the names of places, and have rendered the whole as concise as the original would allow. Concerning Afa, and those who have been baptized, and the Chinese mission generally, we will add a few particulars.

* Keangmun is a large town west of Macao, and Chihkan a more secluded seaport, further in the same direction.

It was with the entire approbation of all the members of the mission here, that Afa engaged in the distribution of books at the triennial examination; and it was very pleasing to observe with what zeal and faith he went to his work. It would be observed, that the books have been noticed as *foreign*, and not as Christian books; and that the persecution has resulted from political, rather than from religious causes.

And had it not been for the collision between the government and the English, we have every reason to believe that the distribution of the books would have passed unnoticed. The subject was reported to the chefoo on the 25th of August; and there it would probably have rested, but for lord Napier's statement of facts in Chinese, on the morning of the 30th of that month. By this allusion we do not reflect in the least degree on the procedure of the British authorities, but state the fact to illustrate the circumstances of the case. Immediately on the appearance of lord Napier's paper, a cry was raised against Chinese traitors. In consequence of what had been reported to the chief magistrate of Nanhæ, and to the chefoo, police officers were sent to Afa's residence (as noticed in his letter,) on the 31st; and in conformity with this measure the following edict appeared on the preceding day.

"*Hwang, the Chief Magistrate of the District of Nanhæ, issues this edict for the purpose of special prohibition.*

Whereas, booksellers have long been forbidden to print obscene and trashy publications; and whereas, it now appears on enquiry that there are persons who make evil and obscene books of the outside barbarians, and under the false pretense of 'admonishing the age,' print and distribute them, which is exceedingly lawless; orders have therefore been given to the police to search and seize with strict secrecy, and to ascertain clearly the persons who have done this, that they may be severally punished, and the blocks taken and destroyed. Besides so doing, a strict prohibition is hereby issued, with which the literary candidates, and all other persons are required to make themselves fully acquainted. You are immediately to take all blocks for printing prohibited, obscene and evil books, and utterly destroy them. Should any one dare to act irregularly, and print and circulate such books, he shall assuredly be immediately seized and punished with severity. Decidedly, no indulgence shall be shown. Let each tremblingly obey. Lay not up for yourselves future repentance. A special edict."

(August 30th, 1834.)

This document was issued by the same individual, who only eight days before, had directed the police "not to interfere in a matter of so small importance." And it is further to be observed, that the prosecution of Afa has been urged by the lieutenant governor on the charge of traitorous intercourse with foreigners, without any ground for such an accusation, except of the matter of his religion. The official statement in lord Napier above mentioned, was not printed by Afa, yet it being well known that he had been extensively and publicly circulating the books of "outside barbarians," the government directed its vengeance against him and his associates, denouncing him as a "traitor," and the holy Scriptures as "vile and trashy publications." Ten individuals have been imprison-

ed; eight of whom have already been released, and the others are expected to be set at liberty in the course of a few days. The sufferings and loss sustained by these people have been severe.

The peculiar situation of this mission, and the character of the Chinese government, have hitherto prevented the organization of a church in this place. The following is a list of the persons who have been baptized.

1. Leang Afa	Æt. 48,	An Evangelist.
2. Keub Agang,	" 50,	An Assistant.
3. Le,	" 31,	Wife of Afa.
4. Leang Atih	" 15,	Son of Afa.
5. Leang Achin,	" 11,	Daughter of Afa.
6. Le Asin,	" 31,	Bricklayer.
7. Chow Asan,	" 25,	Pencil maker.
8. Woe Schang,	" 31,	Ass't printer.
9. Leang Ataou,	" 28,	Pencil maker.
10. Leang Asun,	" 24,	Pencil maker.
11. — Ashun	" —,	—
12. — Afuh,	" —,	An ass't to Afa.
13. Lew Chechang,	" 38,	Literary graduate
14. Choo Tsing,	" —,	Literary graduate.

With a few of these fourteen we are well acquainted, and have pleasing evidence that they have been renewed in their hearts by the Holy Spirit; with others we have not had the pleasure of a personal acquaintance: nor do we suppose from what we have learned concerning them, that they have all been born of God. All of them, however, except the children of Afa, who were baptized when very young, have come forward of their own accord, and by baptism declared themselves to be the disciples of Jesus. But God alone knoweth the hearts.

The foreign laborers now in the field are:

1. Rev. Walter H. Medhurst,	Batavia.
2. " Jacob Tomlin	} Malacca.
3. " John Evans	
4. " Samuel Dyer,	Penang.
5. " Herman Rotger,	Rhio.
6. " Ira Tracy	} Singapore.
7. " Peter Parker, M. D.	
8. " Stephen Johnsen	Bankok.
9. " Charles Gutzlaff,	Macao.
10. " Elisha C. Bridgman,	} Canton.
11. " Edwin Stephens,	
12. Mr. S. Wells Williams,	

On the whole, the present aspect of the mission is pleasing and encouraging. The amount of books circulated during the last twelve months has been much greater than in any previous year. In the province and city of Canton, 40,000 tracts and portions of the Scriptures have been circulated; among them were 100 copies of the New Testament in five volumes: 5900 sets of the Scripture lessons, also in five volumes; and 5000 sheet tracts. Besides these, 100 sets, (500 volumes) of the Scripture Lessons have been sent to the province of Kwangse; and 400 sets (2000 vols.) to the east coast of China; and the same number to Singapore and Bankok. From the mission press at Batavia, 13,137 tracts have been sent abroad; of these 7696 went to the coast of China. The number circulated at Malacca, Penang, Singapore, Rhio, and Bankok, we have not the means of ascertaining; nor do we know the whole number that have been circulated on the coast of China.

But what are these—a dozen missionaries, and sixty or eighty thousand of tracts—among the millions of Chinese to whom the gospel is to be preached? And where are converts, the churches, and the Christian families among the Chinese? Where are the Christian schools and colleges? Where are the thousands of Christian parties and teachers, who are needed for so great a multitude? And where are the millions of Christian books and Bibles to supply all these numerous families? Darkness covers the land, and gross darkness, the people. Idolatry, superstition, fraud, falsehood, cruelty and oppression, every where predominate; and iniquity, like a mighty flood, is extending far and wide its desolations. But, thanks be to God, the promulgation of the gospel has been commenced, and by his grace, we trust the work will go on until its triumphs are complete. The storms of persecution may gather and break on the defenseless heads of the innocent; but if the work be of God, it cannot be overthrown. The promise of Christ, "Lo, I am with you always," is full of consolation and support. If Afa had fallen into the hands of his pursuers, (as at one time we supposed he had) his life, for ought we can see, would have been taken from him. But our heavenly Father has kept both him and us in safety. And though the prospect before us is dark, *very dark*, yet we see no reason to be discouraged; on the contrary, we find much to call forth new faith, new zeal, new efforts; new laborers, and—above all—more *frequent and fervent prayers*. The field seems boundless; and in many places, it is already white for the harvest. But the laborers are few: "Pray ye, therefore, the Lord of the harvest, that he will send forth more laborers into the harvest."

Written in behalf, and by the direction, of the Christian Union in China.

ELIJAH COLEMAN BRIDGMAN,
JOHN ROBERT MORRISON.

Canton, China, January 20th, 1835.

REVIVAL IN CEYLON.

A letter from the Rev. Daniel Poor has been received at the Missionary Rooms, giving an account of the commencement of a most interesting Revival at Ceylon. It commenced at a protracted meeting in November last, and promised, early in December, to be more extensive and powerful than either of the former revivals in connection with that mission. We sat down, intending so to abridge the account, as to bring it within the space at our command; but we find it impracticable. Our readers will be better pleased and more profited to have the whole account next week.—*Bost. Rec.*

ORDINATIONS IN FRANCE.

From the Correspondent of the Boston Recorder.

Paris, April 1835.—Last week the Society of Evangelical Missions assembled a meeting of pastors, to consecrate to the work of missions as ministers of the gospel one of the students, who had been educated in the missionary seminary here, M. Francois Daumas, destined to South Africa, and a missionary of the American Board, Mr. Henry A. Homes, destined to Turkey. Some circumstances of interest lead me to give you an account of the consecration. The Society addressed letters to ministers of all the various denominations who, it is supposed, will attend. These, having assembled and satisfied themselves of the qualifications of the candidates, proceed to the church. In this case, the consecration took place in the National Protestant

Church, of the daughters of St. Mary, a name arising from its having been formerly a temple of Catholic worship. The church was crowded to overflowing, by an audience composed of French, English and Americans. After prayer, singing, and a sermon by Mr. Grandpierre, the officiating clergyman descends into a circle in front of the pulpit, formed by the pastors and candidates. In answer to his request, both of the latter made a short address in explanation of their motives and feelings. A paper was then read, containing a declaration of the manner in which they will preach the gospel, with some articles of belief to which they express their consent, by swearing with their hands upon the holy Scriptures, placed upon a pedestal in front. After that they have so done, Mr. Grandpierre imposes his hands upon the head of each separately, as they kneel before the pastors, and addresses to them each successively a few words arising from the circumstances of the case of each. Then the pastors come successively and impose their hands, addressing often a word to one of the candidates in a whisper, to warn, encourage or sympathise. After this solemn ceremony, a prayer of consecration was offered by M. Monod. The ministers immediately come forward to each one of those who have now been consecrated, and bestows the fraternal kiss upon both cheeks. (Rom. xi. 16; 1 Peter v. 14.) After the benedictions, a succession of greetings takes place, which, although a ceremony, is at the same time the overflowing of the sympathizing hearts of the various private Christians who may or may not have acquaintance with the missionaries.

There were various other circumstances that moved our hearts on the occasion. It is not a common thing in Paris to have consecrations of missionaries. All the missionaries as yet sent out by this young but active society, have gone to Africa, to the number of six. Of the seventeen pastors who imposed hands, there were National Protestants of France, English Independents, American Congregationalists and Presbyterians, Baptists and Methodists. And if there were not Lutherans and Episcopalians, it was only because, as they alleged, the Bishops did not allow of it. Without any concert to produce the coincidence, our own country was more strongly represented there than any other. There were eight from six different States, among whom were three members of the American Board. It was the cause of emotions of gratitude, to reflect that not only could they aid in ordaining one of their own countrymen, but that they could by this act manifest their sympathy, their fellowship with their evangelical brethren in France, with their brethren as being of different nations, France, England, Switzerland and America, and as being of different denominations. This seemed to be a prominent topic with the French pastors on the occasion; that here one could see manifested, that mountains not seas were any separation to those who were members of that great confederation of those who are made one in Christ Jesus. They rejoiced in this declaration of confidence on the part of their American brethren.

Perhaps you are not acquainted with the manner in which missionaries are obtained on that continent for foreign labor. It is to be noticed, that generally the society of missions exercises the two-fold office of educating missionaries and supporting them in foreign countries. The Paris Society, for example, maintains a house of missions at Paris, which is superintended by Mr. Grandpierre. His five students live with him as in a family—having daily recitations. They remain, ordinarily, three years from the time that they left their occupations. All the expenses of this establishment are paid by this society. The Society of the Upper Rhine has commenced a similar institution at Barmen. The Seminary at Basle, with its 50 students, is sustained in the same manner. Those who contribute for missions,

of course, in giving money to their Society, pay for education and labor in foreign lands at the same time. Those educated in these seminaries, even after they have been consecrated, are not considered qualified for the national churches. As far as I have had opportunity to observe, the economy of the Paris Society is such as to entitle it to the confidence of all those disposed to aid. They published each year a detailed account of the manner in which they expend their funds.

Anniversaries.

HOME MISSIONARY SOCIETY.

NINTH REPORT.

Presented at the Anniversary, May 13, 1835.

ABRIDGED.

SUMMARY.

The whole number of missionaries and agents are 719. Of these, 484 are settled as pastors, or are employed as stated supplies in single congregations; 185 extend their labors to two or three congregations each, and 60, including agents, are employed on larger fields. The number of congregations, missionary districts, and fields of agency thus supplied, in whole or in part, during the last year, has been 1,050.

The number reported as added to the churches aided since the last anniversary, making proper allowance for imperfection of reports, is about 4,500, viz. 1,500 by letter, and 3,000 by examination on profession of their faith. Many of the churches, though a less number than in some former years, have been blessed with special revivals of religion, and the probable number of conversions under the labors of our missionaries, is more than 3,000.

The Sabbath Schools reported embrace not less than 40,000 scholars, and the Bible Classes not less than 12,000 pupils of all ages.

The number of subscribers to the principle of total abstinence from the use of intoxicating liquors as a drink, reported by the missionaries on the fields of their labor, is more than 70,000.

STATE OF THE TREASURY.

The treasurer's account exhibits a total amount of receipts since the last anniversary, of \$88,863 22. This is \$9,951 78 more than the receipts of the previous year. The disbursements of the year have been \$83,394 28, and have exceeded those of the preceding year \$3,378 52, and the balance now in hand is \$5,468 93. The committee are happy to make this announcement, and to declare, what it has not been their privilege to state at any previous anniversary since 1831, *that the Society is at the present moment OUT OF DEBT.*

AUXILIARY SOCIETIES AND AGENCIES.

The Massachusetts Missionary Society.

This Society, in the amount of its income and the extent of its operations continues to be far in advance of every other auxiliary of the national institution. Its receipts for the year ending April 1, 1835, have been \$18,812 71, which, added to \$4,743 45, balance in the treasury at the beginning of the year, makes the whole amount at the disposal of that society, since its last previous annual return, \$23,555 16. Of this sum \$7,363 have been expended by the auxiliary. \$10,114 87 have been transmitted to the treasury of the Parent Society, and expended in its general operations, and \$300, being the avails of an Indian Fund, have been expended in accordance with the wishes of the donor, leaving a balance in the treasury, April 1, 1835, of \$5,777 68.

The following sums have also been received from that state, viz: From the Hampshire Missionary Society, Hampshire county, \$1,150; the Northampton Young

Men's Missionary Society, \$238; the Hampden county Missionary Society, \$120; other sources, \$2,896 48, making the whole amount derived from the state of Massachusetts, since April 1, 1834, \$23,217 19.

Our associate Secretary and General Agent for the New England states, Rev. Richard S. Storrs, has expended his labors principally in that state, and has contributed very essentially to the above cheering results.

The Connecticut Missionary Society.

The state of Connecticut continues to hold its place among the New England states as second only to Massachusetts in the amount of its contributions to the cause of Home Missions. We are happy also to state that its Missionary Society, auxiliary to the A. H. M. S., continues to increase in efficiency and in the extent of its operations. The receipts into its treasury for the year, ending April 1, 1835, have been \$6,588 31, which is \$869 55 more than the receipts of the previous year. The balance on hand at the last previous annual return was \$2,547 98, which, added to the receipts above named, makes the whole sum at the disposal of that society, during the year, \$9,136 31. Of this sum, \$3,963 62, including all incidental expenses, have been expended in the support of thirty-six missionaries in the state of Connecticut, \$800 have been paid to the Rhode Island Missionary Society, to aid in the support of five missionaries in that state, and \$2,500 has been transmitted to the treasury of the Parent Society, a part of which has been expended in support of missionaries in Missouri, and the remainder in aid of the general operations of the Society, leaving a balance in the treasury of the Connecticut Missionary Society, April 1, 1835, of \$1,899 69.

In addition to the thirty-five missionaries sustained in the state of Connecticut, the C. M. S. have also employed our Agent, the Rev. Amos Savage, three months within the last year, whose labors were acceptable and useful, and we doubt not contributed essentially to the increase of the receipts of that Society.

Besides the above amount received by the Connecticut Missionary Society, the following sums from the state of Connecticut have been forwarded directly to the treasury of the Parent Society, viz: From the Home Missionary Association of the Eastern District of New Haven County, \$418 16; part of the legacy of the late Thames Wilcox, \$400; contributions from sundry places, \$2,131 44, making in all from the state of Connecticut, \$9,537 93, which is \$359 02 more than the amount acknowledged the previous year.

The Maine Missionary Society.

The receipts of its Treasury for the year ending April 1, 1835, were \$7,002 35, which is \$994 53 more than the receipts of the previous year. This sum, with the exception of \$100 remitted to the treasury of the Parent Society, has all been expended within the bounds of that state, together with a part of the balance on hand at the beginning of the year, making the disbursements of the M. M. Society \$8,113 98, and the balance on hand, at the above date, \$600 87. In addition to the above, \$100 have been contributed directly to the Parent Society from that state, making the whole amount derived from Maine, during the year, \$7,702 35.

The report of the Secretary, Rev. Dr. Gillett, is highly encouraging. The year has been especially remarkable for the progress made in the settlement of ministers. Within the last ten months twenty one congregational ministers have been settled as pastors, which is an average of one in every two weeks during that time, and there are eight now under calls for settlement. The number of missionaries sustained in the state has been eighty two.

The New Hampshire Missionary Society.

The annual return of this Society is also encouraging

Its receipts for the year, ending April 1, 1835, have been \$5,380 47. Its disbursements for the support of — missionaries, including incidental expenses, have been \$5,219 46, leaving a balance in the treasury of \$161 01. In addition to the above, \$180 57 have been remitted from that state directly to the Parent Society, making the whole amount derived from New Hampshire, \$5,561 04.

The advance of this Society, within the last three years, in the amount of its receipts, and the efficiency of its action, has been very rapid. In that time its annual income has been more than doubled, the number of its missionaries much increased, and their labors, in many places, greatly blessed. Its present arrangements are highly encouraging in regard to future operations.

The Vermont Domestic Missionary Society.

The receipts of this Society, for the year ending April 1, 1835, have been \$2,343 47, which is \$881 98 less than the receipts of the previous year. The number of its missionaries, including the agent for that state, has been forty. Its disbursements, including incidental expenses, have been \$3,122 87, which is \$622 87 more than the expenditure of the previous year, leaving the treasury overdrawn, at the above date, 101 02, the balance in hand at the commencement of the year having been \$678 38.

In addition to the amount above acknowledged, the following sums have been forwarded from Vermont directly to the Treasury of the Parent Society, viz: A legacy of the late Samuel Howard, \$500; other contributions, \$102, making the whole amount derived from that state within the year, \$2,945 47.

The Rhode Island Domestic Missionary Society.

The number of its missionaries, June 1834, was six, and the prospects of the Society highly encouraging. The amount raised in the state of Rhode Island, for this cause, is \$1,005 21.

The New York Young Men's Home Missionary Society.

Was organized in November last, in the city of New York, embracing a large number of young men connected with different congregations. It has raised already nearly \$1,000, and has assumed the support of one missionary in Texas, one in Arkansas Territory, and that of our agent, the Rev. T. Baldwin, of Illinois.

The Philadelphia Board of Agency.

Consisting of ten clergymen and laymen in the city of Philadelphia, has been organized since our last anniversary. They act as a board of correspondence and advice, in connection with the Associate Secretary and General Agent of the Society for the Middle States, the Rev. Gideon N. Judd, who has his office in Philadelphia, and co-operates both with the Board of Agency there, and with the Executive Committee in New York, as the convenience of different portions of his field require. His success has surpassed the expectations both of himself and the committee. The amount of receipts from that field during the year, has been \$5,539 65, and the influence exerted has been every where of a salutary character, and such as, with the blessing of God, gives promise of far greater results in coming years.

Central Agency in the State of New York, at Utica.

Embraces 13 counties, in the central part of New York, with a population of not less than 500,000, one half of whom are not supplied with the administration of the Gospel by competent ministers of any denomination. The number of Presbyterian, Reformed Dutch, and Congregational ministers, is about 170. The number of missionaries employed, including the agent, has been 49, and the number of hopeful conversions under their ministry, about 500. The receipts of the agency,

including several sums forwarded by the donors directly to the treasury in New York, have been \$3,387 11.

Western Agency in the State of New York, Geneva.

Its receipts since the last anniversary have been \$6,574. This agency embraces the seventeen western counties of the state of New York, with a population of 650,000, which is probably increasing at the rate of 20,000 every year. The number of missionaries employed there during the last year, including the agent, has been 59, who have been sustained at an expense of about \$5,000, and the remainder of the receipts of the agency have gone to aid the operations of the Society on other fields.

The Western Reserve Domestic Missionary Society.

Embraces that part of Ohio denominated the "Western Reserve," and Michigan Territory. The operations of this auxiliary, together with those of the Parent Society on the same field, have been more than doubled within the last three years. The receipts of that Society for the year ending April 1, 1835, have been \$3,164 54, of which \$2,030 43, including incidental expenses, has been expended in the support of 28 missionaries on the "Reserve," appointed by the W. R. D. M. S., under commissions from the Parent Society, but for whose support the auxiliary is responsible. Besides the above receipts, there have been forwarded from the Western Reserve and Michigan Territory, to the Parent Society, about the sum of \$75, making the whole amount derived from that field, within the year, \$3,239 54.

Central Board of Agency for the Western States, Cincinnati, Ohio.

Its receipts for the year ending April 1, 1835, have been \$3,265 25, which is more than double the amount reported at the close of the previous year. Of this sum \$2,050 have been appropriated and partly expended in the support of 17 missionaries appointed by the agency under commissions from the Parent Society, and the balance has been paid, or is subject to our order, for the support of other missionaries in the western states. The sum of \$58 50 has been received from that field in addition to the above, making in all \$3,323 75.

INFLUENCE OF THE SOCIETY UPON OTHER DEPARTMENTS OF BENEVOLENT EFFORT.

Our last Annual Report contains an estimate of the influence of this Society on the general cause of Home Missions in the United States. Nine years ago, according to that estimate, the whole number of missionaries annually sustained by all the Domestic Missionary Societies and Boards of Missions of the denominations represented in this Society was less than 300. Now the number is not less than 1,019, of which 719 are sustained by the A. H. M. S., and about 300 by other organizations in the Presbyterian, Congregational, Reformed Dutch, and German Reformed Churches. The number of congregations and destitute places, to which the labors of these missionaries are annually extended, in the United States and adjoining provinces and territories, is not less than 1,600. This, besides the influence which the operations of this Society have exerted on other organizations in stimulating them to sustain the full amount of labor which was before performed by all previously existing societies, there have been added 719 to the number of ministers annually employed in the field of Domestic Missions. It has also, we doubt not, been the occasion of rousing the missionary zeal of other denominations, particularly of the Baptist and Episcopal churches, whose efficiency and usefulness in this department of service have been greatly extended since the organization of this Society.

The influence of this institution, however, has not been exhausted upon the cause of Home Missions alone. It has been associated, in its progress, with every other

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cause both of patriotism and philanthropy, and its blessed results are so linked and mingled with those of other benevolent enterprises that they cannot be separated. The aim and the business of this Society is to convey to the destitute and sustain among the needy the sum and the source of every benefit, THE GOSPEL. Where this is enjoyed, faithfully administered, and cordially received, there will spring up "trees of righteousness, the planting of the Lord, that he may be glorified."—Such, most happily, have been the results of the operations of this Society. We have gathered from the reports of 132 missionaries the following items, viz: that in the congregations and missionary districts where they labor, there have been collected, within the last year, the following sums for this and other objects of benevolence—

For Home Missions,	\$2,153 89
Foreign Missions,	2,261 21
The Bible Society,	1,028 17
The Tract Society,	816 32
The Education Society,	817 17
Other objects and objects not specified,	1,255 56
	<hr/>
	\$8,342 02

Deducting \$2,153 89, the amount contributed to Home Missions, and returned to the funds of the Society, the balance remaining for other objects is \$6,188 13, which is nearly one half of the amount appropriated to sustain the 132 missionaries on the above fields. On the same fields the building of 25 meeting houses has been commenced or completed within the last year. Surely these are results which cannot but be regarded with intense interest by every benevolent mind. Simply in regard to the security of pecuniary means for the general cause of benevolence, there are a few investments which yield so large a dividend. It is nearly fifty per cent. per annum on the amount appropriated. The above congregations, it is admitted, are among the productive, in this respect, of those who receive the aid of the Society. Yet they stand as examples of similar results, to some extent, on all the fields occupied by our missionaries. And these results, are not for a single year only. When begun, they are likely to continue and increase. Those congregations which have been raised by the aid of this Society, from weakness to a degree of strength which enables them to sustain their ministers without assistance, are now according to their ability, in many instances, among the most efficient helpers of this and every other good work. Every contribution, therefore, to the cause of Home Missions is a permanent fund for benevolent purposes, invested not in bank securities, nor in freehold estate, but in the hearts of a grateful people, and yielding, with perpetual increase, as long as the grace of God shall prevail over selfishness, "some thirty, some sixty, and some an hundred fold."

But the pecuniary avails of the labors of our missionaries to other departments of benevolent effort, constitute but an inconsiderable portion of their influence on the general cause. The results of their active agency, both direct and indirect, in the promotion of temperance, the distribution of Bibles and religious tracts, the increase of the spirit of missions, both domestic, and foreign, the promotion of Sabbath school and common school education, the founding of colleges and other seminaries of learning, male and female, literary and religious, surpass calculation, and combine to present this Society both to the patriot and the Christian, as one of the chief instruments of good to the nation, as well as to the church of the living God. The best interests of the republic, no less than the salvation of men, have been signally promoted by the blessings which have attended its constantly increasing operations and influence.

COLONIZATION.

On Thursday afternoon, of last week, a meeting of friends of the American Colonization Society was held at the Masonic Temple. Mr. Gurley, Corresponding Secretary, addressed the meeting at considerable length, and with good effect. We are told that it was equal in interest to any of the exercises of the week. The meeting was adjourned to the next day, when several speakers addressed the assembly, and resolutions, favorable to Colonization were adopted.

In the evening, Mr. Gurley stepped into the meeting of the Young Men's Anti-Slavery Society for a few moments, expecting to spend the remainder of the evening elsewhere. Mr. Thompson offered a resolution, of which we have not a copy, condemning the Colonization society as proscriptive, fraudulent, &c. and challenged any one who *dared*, to deny its correctness. Mr. Gurley immediately rose and stated that he dared to deny it. A debate then commenced, at which each spoke twice for half an hour at each time, and the meeting adjourned till nine o'clock the next morning. The debate was then resumed, and continued till past twelve, when Mr. G. said that his strength would not permit his continuing it at present, but he was willing at a future time to continue the discussion. On this, a large number rose and left the hall. Mr. Thompson spoke again, and then the resolution passed; the reporter, employed by the Society, says, with four dissenting votes; others estimate the nays at 12, 15, and 20. In such circumstances, nothing but a decided majority in favor of Mr. Thompson's resolution could be expected.

This debate has excited a very lively interest in the subject. From remarks in the city papers, and of individuals who are present, it is evident that Mr. Gurley has promoted his object. The debate is said by some of the papers, to have been the richest intellectual treat of any debate held in the city for many years.

Mr. Gurley has now gone to Concord, N. H. to attend the meeting of the Colonization Society of that state. He will probably return to this city in a few days and lay the objects of the society before our citizens more generally. From what has passed already, it is evident that they will be glad to hear him. Aside from his other qualities, not a few of those who heard him, think him decidedly a more able debater than Mr. Thompson.—*Bost. Rec.*

ARCHBISHOP CRANMER.

Martyred A. D. 1536. The following is part of a letter which he wrote while in prison, to a pious lady:—"The true Comforter in all distresses is only God, through his son Jesus Christ: and whosoever hath him hath company enough, if he were in a wilderness all alone; and he that hath twenty thousand in his company, if God be absent, is in a miserable wilderness and desolation. In him is all comfort, and without him is none; therefore, I beseech you, seek your dwelling there, where you may truly and rightly serve God, and dwell in him, and have him ever dwelling in you. And the Lord send his Holy Spirit to lead and guide you wheresoever you go, and all that be godly will say Amen."

PRICE OF POPISH ABSOLUTION.—A Canadian, named Peter Allard, committed suicide on Tuesday morning last, by throwing himself into Onion River lower falls. The body has not been found. He was an industrious honest man, and much esteemed by his neighbors. This act was induced by the representation of his priest, that his sins had become so enormous they could not be pardoned without the payment of a large sum of money, which would at once sweep away the little accumulation of years of industry.—*Burlington Free Press.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 13, 1835.

GENERAL ASSEMBLY.

Many of our exchange papers are filled with the debates and proceedings of the General Assembly of the Presbyterian Church now in session at Pittsburg. Having given a specimen last week, and that a highly favorable one, we do not think it necessary to burthen our pages with extracts, especially as we cannot see how it will edify our readers. That which "edifieth," we remember, is something which "suffereth long and is kind," "envieth not," "vaunteth not itself," "is not puffed up," "doth not behave itself unseemly."

The memorial of the Act and Testimony Convention appears at full length, in the Presbyterian, and in the New-York Observer. This memorial demands the following reforms :

1. That every Presbytery shall have the right of examining every applicant for admission into their number, *be his credentials what they may*, and of rejecting him if they think proper.

This is the principle on which all our Congregational associations are formed, and which they constantly adhere to. But the Presbyterian Church is theoretically one; and the idea of a man's being a minister in regular standing in one of its presbyteries, and yet not being good enough, or orthodox enough for membership in another presbytery,—contradicts and overturns entirely that theoretical unity. In a word the principle here insisted on by the Act and Testimony party is the very principle of "elective affinity" of which they stand in horror.

2. They demand that a Presbytery shall have the right of trying and condemning a book instead of trying the author.

In our view, this is a small matter for the legislative action of the Presbyterian Church. The right of forming an opinion respecting a book, and of expressing that opinion, when formed, seems to be one of the "inalienable rights" of human nature. But we cannot deem it wise or dignified for an ecclesiastical judicature to resolve itself into an association of reviewers. It is not dignified, because the functions of a Church-court are of a much more lofty character than the functions of the editors of a quarterly or a monthly review; it is not wise, because the decision of a presbytery against the orthodoxy of a book, is found by experience to be an infallible method of giving to the book a more extended circulation.

3. The third demand is for the abolition of all presbyteries and synods formed on the principle of "elective affinity." In other words they demand that the connection of a church or pastor with this or that presbytery shall be determined by geographical lines, and not by personal affections or theological sympathies.

In this demand, they are entirely right. The idea of two or three presbyteries, co-ordinate and mutually independent, occupying the same territory, is at war with the whole genius of the Presbyterian constitution, "as we understand it." Indeed common sense seems to decide

that when ministers and churches are so much opposed to each other, whether in doctrine or feeling, that they cannot sit together or act together in the same presbytery, they ought to excommunicate each other at once, and not pretend to be one sect in when in fact they are two.

Yet the "old school party" ought not to forget that the origin of this elective affinity plan, was with them. When the Associate Reformed Church was amalgamated (in 1823) with the Presbyterian Church, the Associate Reformed presbyteries, which, in strict principle, ought to have been amalgamated with the presbyteries previously under the care of the General Assembly, were permitted to retain their distinct organization. What was this but elective affinity? Hence the Second presbytery of New York, which was the precedent and warrant for the Third. The Third presbytery of New York begat the Second presbytery of Philadelphia, and the Second presbytery of Philadelphia begat the Synod of Delaware.

4. Another grievance for which they demand a remedy, is the American Home Missionary Society, which society they say "is in no sense amenable to the ecclesiastical jurisdiction of the Presbyterian Church."

5. The fifth topic of complaint as found in the American Education Society, which is also amenable, as a society, to no ecclesiastical judicatory.

Several things are said under this and the preceding head which are sheer misconceptions of matters of fact. But not to dwell on them we take the liberty to say, that it is not in the power of the General Assembly to exclude either of those societies from their work within the bounds of the Presbyterian Church. Every individual presbyterian has aright to bestow his contributions just where he pleases. In every presbyterian congregation, individuals may unite in any benevolent efforts which seem to them judicious, and no power on earth, can call them to account. On the other hand every feeble congregation connected with the General Assembly, may receive aid in the support of its pastor from any individual, or from any association of individuals that may offer assistance: and neither presbytery, synod, nor assembly has a right to interfere. So a young man studying for the ministry, may support himself by his labor or out of his patrimony if he can; or he may receive a loan, or a gift from his uncle, or from his cousin, or from two or three personal friends; or he may receive loans or gifts from any Education Society. The judicatories of the Church have no more sight to direct him in this matter, than they have to determine whether his wife shall have blue eyes or black.

Suppose that Stephen Girard were now living, and had become a devoted and fervent member of Mr. Barnes' church. Surveying the religious wants of this wide and growing country, he determined to devote his entire income to the business of supplying those wants. He gives public notice that every feeble church, Presbyterian, Congregational, or Dutch Reformed, may make application to him for aid in obtaining and supporting a pastor, who shall be in good standing with the ecclesiastical connection to which that church belongs. He associates with himself a committee in Philadelphia,

and corresponding committees in other places, of whose advice he avails himself in determining what churches need assistance, and in what amount. Meanwhile another rich man, in New York, has undertaken to bestow aid on young men studying for the ministry, and has made similar arrangements for the prosecution of that enterprise. All that he demands of his beneficiaries is, that they shall bring proper testimonials of their good standing in some evangelical church, of their inability to support themselves in a course of study, of their devotedness to the service of Christ, and of their talents discretion and industry. Now who shall undertake to denounce these men? Who has any right, or power, to interrupt their proceedings. But if each of these enterprises may be undertaken and prosecuted on the widest scale by a single individual, why may not each of them be undertaken and prosecuted by a company of two, or twenty, or two thousand individuals, on the same scale, and in precisely the same way?

6. In the next place, it is demanded that the "plan of union" adopted in 1801, by the General Assembly of the Presbyterian Church and the General Association of Connecticut, by which it was agreed that the Congregationalists and Presbyterians, meeting in the new settlements, instead of being two distinct denominations, might be one. The intention of the contracting parties doubtless was, as the effect has been, to induce all congregational emigrants from New England, either immediately or gradually, to become presbyterians.

Respecting this arrangement we have only to say, that without it, the Presbyterian church in the United States would have been a comparatively insignificant body, and that the repeal of it will be followed necessarily by the establishment of congregationalism as a rival interest in nearly all the middle and western, and in some of the southern states.

7. The seventh demand of these reformers is that the "plan of Union and correspondence with the Congregational Associations of New England and with other churches," be abolished.

This plan of "union and correspondence" provides for an interchange of delegates between the General Assembly and the corresponding bodies. When there is a mutual good feeling between bodies thus connected, the interchange of delegates is as useful as it is pleasant; but when good feeling has given way to sectarian jealousy and the spirit of faction, and delegates from sister churches are looked upon with dislike and fear, the correspondence is no longer useful, and the sooner it is broken off the better.

8. The last head of complaint is the existence of certain errors in the Presbyterian church. They go into an enumeration of errors which they affirm to be held in their church, and against which they desire the General Assembly to bear testimony.

We will not weary our readers with the repetition of these alleged errors, nor with an inquiry how far their statement of these errors is a misrepresentation. If it is to be taken as a representation of the doctrines held distinctively by the "new school" party—including such men as Dr. Beecher, Dr. Skinner, Dr. Richards, Pres.

Pierce, and others of that class—it is in every most essential feature, untrue, a picture drawn by party spirit. If it is merely a statement that some half-taught, extravagant, and hyperbolic individuals in the Presbyterian church hold such doctrines, it may be true; for we are ready to admit that the Presbyterian church has its full share of extravagant and erratic individuals. So at least our experience in New England testifies. Our preachers of perfection and kindred extravagances, our apostles of disorganization, our preachers of strange crudities, are ordinarily from the bosom of Presbyterianism. At least they are so, to an extent which warrants the suspicion, that the Presbyterian system in this country, tends, either directly or by some necessary reaction, to the production of extravagances.

But what is the General Assembly to do? To "bear testimony" against certain opinions in abstract, would be a small matter after all this blowing of trumpets. What shall the Assembly do? This question the memorialists have not touched. It was wise in them not to touch it.

From Steele's Remedy for Wandering Thoughts. CHOICE EXTRACTS ON PRAYER.

In prayer fix thy eyes heavenward, and let nothing divert them till the prayer be done. This will show that thou wouldest lift thy heart hither, if thou couldst, and will prevent many an impertinent distraction that comes in by the eye. If any deride thee for this, doubt thou not of good company; "Unto thee do I lift up mine eyes, O thou that dwellest in the heavens." Ps. cxliii. 1. Let your ears be shut to every thing besides your work. And the lifting up your craving hands will not be unprofitable to this end; for you will find them to flag when the heart flies off from its business, whereby you may be advertised to come in again, "Let us lift up our hearts with our hands unto God in the heavens." Lam. iii. 41. And let your prayers be vocal, if it may be, for the voice both helps to fix the thoughts and raise the affections, the want whereof we discern in meditations.

Let not the world be your familiar friend: familiar friends will come in without knocking.—White.

Satan cares not how heavenly our words be, if our thoughts be earthly.—Ibid.

Hereby holy thoughts become tedious and painful for we strive against two natures, one that sin hath brought, and another that custom hath wrought.—Angier.

The greatest good and evil that ever was in the world was first but a little thought.—Ibid.

No man was ever kept out of heaven for his confessed badness, but many have been for their supposed goodness.—Capel.

To weep for fear is childish; to weep for anger is womanish; to weep for grief is human; to weep for compassion is divine; to weep for sin is Christian.—Bishop Hall.

God looks not for the oratory of your prayers, how elegant they be, nor at the geometry of your prayers, how long they be, nor at the arithmetic of your prayers, how many they be, nor at the logic of your prayers, how methodical they be; but the sincerity of them he looks at.—Brooks.

BOSTON IRISH PROTESTANT ASSOCIATION.

A number of the Irish Protestants of this city, being convinced that they "have been too neglectful of their moral and intellectual improvement," have formed a society—"to correct this defect by debates, lectures, social religious meetings, bible classes, and such other modes as may suggest themselves; fully believing that the dissemination of correct moral and religious sentiments, and a familiar understanding of the Holy Scriptures, will be the most effectual means of removing the existing prejudice against the Irish people, as well as conducing to the individual happiness and elevation of those who participate." It is to be called *The Boston Irish Protestant Association for the Diffusion of Truth, Morality, and Religion.*—*Boston Rec.*

This Society, it appears, has engaged a hall, and holds its meetings regularly. We are heartily glad to hear of these movements on the part of the Irish. Let them make a beginning, let them become interested in the education and conversion of their brethren, and we doubt not that an extensive reformation will be the result. When an Irish Catholic is addressed by a brother Irishman, especially by one who has been himself a Catholic, the effect cannot but be salutary. We are satisfied that direct efforts to convert these unfortunate men to the knowledge and obedience of the truth, will alone avert the dangers apprehended from their present influence. All other means can do no more than defer the evil to a future day, they cannot annihilate its existence. It is indeed a serious question whether God, in sending these priest-ridden people to our shores, did not intend their conversion. They and their masters may design it for evil, but God designs it for good. We have taken it for granted that they are inaccessible, but are we, in this presumption strictly correct? So it was thought that sailors were inaccessible, until the experiment was made. Nor has the experiment already made in this department of benevolence, been without success. Conversions from the darkness of Popery, to the light of Protestantism, have actually taken place. Why should we be discouraged? Truth and the God of truth are on our side; let us then go forward with confidence "in weakness instructing those that oppose themselves," and the result must be a happy one.

The following very just remarks in reference to this Association, are from the Boston Recorder.

As to removing the "prejudice against the Irish,"—we think this society will be successful to a certain extent. When the Protestant Irish shall become known as Protestants, they will no longer be objects of that prejudice, which regards all Irishmen as Catholics; and they will no longer be suspected of that ignorance, that want of religious principle, and that subserviency to priests, which are found in too many Catholics of every nation. When known, they will be esteemed according to their own character, which, we believe, is generally good.

Those who come from other nations, to reside among us a while and then return, may with propriety associate together for the purpose of keeping up the feeling of nationality. They are not American citizens, nor do they intend to become so. They are here on business, and will soon return. Let them take such measures as they please, to keep up the feeling that they are not Americans, but Irish, or English, or French. It is patriotic. It is what ought to be. But those who intend to be American citizens, ought to become Amer-

icans as fast as possible. Those from a particular country ought not to associate for the purpose of keeping themselves a distinct class in the midst of us. Organizations of Irish, Scotch, German, or others, for such a purpose, are highly objectionable. But we do not think the Irish Protestant Association liable to this objection. We do not believe it is formed with any such design, or with any such tendency, but rather the contrary. It will at once introduce the newly arrived Irish Protestant to those whom he loves as Irishmen, and who are yet, in heart and in consistent practice, Americans. It will enable him to become an American citizen, without at once tearing from his heart all the feelings which bind him to the Irish name and race. Without such a society, there would be danger that the Irish Protestant family, on arriving here, would be compelled to associate with Catholics only, and in the end, to become Catholics themselves.

SLAVERY AND ABOLITION.

We have rarely seen a more judicious and unexceptionable statement of the right and wrong in the matter of abolition, than is found in the following extract from a document published by the Western Reserve College. It is not difficult for good men to agree on that subject if they will agree to drop party phrases.

SLAVERY.

Are we *pro-slavery* or *anti-slavery* men? We will try to give a plain answer to the question.

So far as slavery consists in the *treating of a man as a thing*, we say let it cease instantly. Such treatment of a man is inconsistent with the great law of love—it is sin.

So far as it consists in the involuntary external relation of master and servant, and in the legalized permission of *lawless restraint* exercised upon the servant, we hold that it should be abolished without delay.

So far as it consists in a degraded, brutal condition in consequence of oppression, we think that the friends of the colored race have a gradual work before them and they ought to lay their plans accordingly.

We are bound to do more for the slave, than to put him under the government of the law. This measure alone will not make him a freeman. If the whole work be concluded under the head of emancipation, we must be gradual abolitionists. But if emancipation be considered as restricted to legal acknowledgement of the slave as a man, and legal protection and encouragement, we are immediate abolitionists.

Slavery in its essence, is the tyranny of will. Freedom is the perfect authority of reasonable law. The Prince of darkness is the perfect model of a tyrant.—Christ is the ideal of a righteous governor. He who acts in favor of slavery, with his eyes open, is, in that matter, a friend of the Prince of darkness. He who heartily and fully espouses the cause of freedom, is a friend of the Lord Jesus. Such is the amazing difference between unalloyed slavery and perfect freedom.

Slavery in every form is sinful and inclines to unmixed evil. We look upon slavery in the United States in this light. We pray that it may be abolished, and we are desirous to do all that we can for its abolition, consistently with other duties.

AMERICAN SUNDAY SCHOOL UNION.

ELEVENTH ANNUAL REPORT, MAY 26th, 1835.

ABRIDGED.

Not one fifth of our auxiliaries have made the required return of the condition of their schools. Of course, any estimate respecting numbers, &c., must be entirely vague, and unsatisfactory. The few reports which have been received, show an increase of 705 schools, 4,677

teachers, and 33,847 pupils, and three thousand supposed conversions.

Valley of the Mississippi.

There has been received during the year, to establish and sustain Sunday schools in the Valley of the Mississippi, \$8,127.55, viz:—

From New Hampshire,	\$186 16
“ Massachusetts,	479 91
“ Connecticut,	1025 83
“ Vermont,	438 20
“ New York,	4061 30
“ New Jersey,	523 08
“ Pennsylvania,	251 87

From ten other States, 1151.20, or \$115.12, each on an average; and from seven States nothing.

There have been paid on the same account for the salaries and expenses of thirty-three missionaries and agents, \$10,017.46. For donations of books to Sunday-schools, military stations, &c., \$2336.85. Pamphlets, postage, discounts, &c., \$142.03.

The efforts of the Board in this interesting field of its labor, have been very limited, though as extensive and efficient as means would allow. We had expended in its behalf, at the close of our fiscal year, \$1237 64, more than had been received.

Southern States.

On account of the fund for establishing schools in the Southern states, we have received during the whole year \$9,053.74, viz:—

From New Hampshire,	\$1344 17
“ Massachusetts,	1742 16
“ Connecticut,	1194 88
“ New York,	1227 48
“ Pennsylvania,	226 13
“ Virginia,	1418 62
“ Georgia,	556 12
“ South Carolina,	450 19

From seven other States 893.99 or \$127.71 each on an average; and from nine States, nothing.

Of this sum we have paid to twenty-nine missionaries and agents \$6,765.14. In donations of books to 50 schools 272.11; in pamphlets, postage, discounts, &c., 123.37; and our outstanding engagements are more than sufficient to absorb the balance.

Books to Foreign Mission Station.

Under the resolution of the Board, approved and adopted by the Society at the last annual meeting, to supply foreign missionary stations with copies of our publications, and the means of translating them; we had received on the first of March but \$1,532 71. Appropriations have been made to twenty different stations; and there is not one dollar in our treasury on this account at the present time—though opportunities are crowding upon us, day after day, to send our books to every part of the world.

Donations for general Purposes.

The amount received for the general purposes of the Society during the last year is \$8,309 75, viz:—

From Connecticut,	\$434 79
“ Massachusetts,	353 00
“ New York,	3706 12
“ New Jersey,	487 58
“ Pennsylvania,	1042 17
“ North Carolina,	334 00
“ Alabama,	551 66
“ Louisiana,	728 00

From fourteen other States \$538 06, or \$38 42 each, on an average. Monthly concert collections, &c., \$184 35.

And there has been paid out on the same account to missionaries and agents \$5,632 01. Donations of books,

Journals, &c., \$506 92. To the New York Sunday school Union, (part of the collections in that city, as by agreement,) \$861.29. Discount expenses of meetings, &c. &c., \$47.57.

New Publications.

The new publications of the year (between sixty and seventy in number,) are submitted to the Society in the full persuasion that, as a whole, they present a greater variety, and a more original, elevated and evangelical character than the publications of any former year.

Writers, Evidence of Advancement, &c.

We are happy to say that some of the purest and most elevated minds in our country are turned to the preparation of books for our purposes. We have paid for copy-rights only, during the last year, more than half as much as we paid ten years ago for all our stereotype work, paper, printing and binding: and as another interesting evidence of our advance, we may state, that at that time our publications were chiefly reprints from the London press—now, they reprint from ours. We could wish our debt a thousand fold larger, that we might pay it in such a currency.

Character, Price, &c. of our Books.

We do know that no books are found in the market at so low a price as those we publish; and we do know that, as a whole, they form the most complete collection of juvenile religious library books that can be found upon the face of the earth. They are fitted to children and youth of all classes and characters: they have nothing in them offensive to denominational, sectional, or political preferences or prejudices. They are prepared upon the principle, that as a perfect Christian character can be formed in which no denominational trait can be recognized; so a book, exhibiting the simple, saving truths of the gospel, may be made acceptable to any and every Christian mind. Why then should they not be found in the hands of every child that can read them from border to border, through the whole length and breadth of our land?

Increase of Circulation.

We feel constrained to ask from our friends and patrons an immediate and vigorous effort to enlarge the circulation of our books; for we fear there is a culpable indifference to the subject among Christians, who, in the vigorous relations of parents, teachers, friends and neighbors have the opportunity, in a great measure to govern public sentiment and practice on this point. It should be borne in mind, that there is no such thing as a *natural taste* for religious reading. The child, in his natural state, receives not the things of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned. Where there is not the gift of spiritual discernment, therefore, religious books are not sought by children, unless there are attractions for the eye or the imagination sufficient to conceal, in a good measure, what is to them the odious feature of religion. For example, a juvenile book presents, in bold relief, the great doctrine of regeneration. It teaches the child that his heart is naturally deceitful above all things, and desperately wicked; and that unless it is renewed and sanctified by the grace of God; and severely trained in self-denial, watchfulness and prayer, it must for ever remain a stranger to holiness, and of course to happiness. Now it is possible that such unwelcome truths may be so ingeniously interwoven with some tale of fancy or fact, and so attractively dressed up in anecdotes and pictures, that a child, who is fond of reading, will take the bitter for the sake of the sweet; and yet who that watches the habits of most reading children need be told, that wherever a religious chapter or paragraph stands unconnected, and is distinct enough to be recognized before hand, it is always

passed over? and even the writer himself scarcely ever introduces an exhortation to repentance and godliness without a coaxing apology. Hence in some of the most popular religious books we have seen, the truth, whatever there may be of it, is so completely buried in a profusion of anecdote and illustration that it makes little impression; if, indeed, the presence of it is at all discerned.

Much of the Juvenile reading of the present day is believed to be injurious. It does not discipline and enlarge the mind, nor provide it with good knowledge, well arranged and fitted for use. It may indeed be doubted whether children's books are not multiplied unwisely. Superficial attainments in science and religion pass for much more than they are worth. The process of investigation and reflection is too slow for this wonderful age. But after all the mind must make its way, step by step, in toilsome and laborious industry—and this in the acquisition not only of human, but of divine science. Its capacities are boundless, and can be only gradually developed. The strength it needs for higher efforts is acquired by the patient endurance of present labor. We have aimed to regard this point in the preparation of our books, viz. to bring the minds of children to research, to severe thought, and diligent inquiry; and we invite an examination of them by this principle.

The distaste for religious reading to which allusion has just been made, can be completely counteracted by nothing but the spirit of God in the renovation of the whole nature; and hence religious books are to be used like other means of grace. Children must be invited and persuaded to read them as a matter of duty. The use and importance of religious knowledge must be made apparent to them, and the kind course of religious reading should be prescribed, with wise reference to temper, character, and prevailing habits.

It is true that children cannot be forced to read religious books; and it is equally true that they cannot be forced to pray or study the Bible. But means may be used to turn their minds to the subject, and to persuade them to contemplate it in its bearings upon their happiness and highest interest. Though it may be, in any form, unwelcome, it may be more so in some forms, than in others. "Baxter's Call" presents it in one way and our story of "Jonah, Ross and his Mother" presents it in another way; and an injudicious distribution of these two books would render them both comparatively useless. There is a bald, abrupt, and unintelligible manner of introducing the subject of religion in books as well as in conversation, which greatly excites and strengthens the natural aversion; so that we suffer not only from the absence of all spiritual taste, but from the visitation or rather alienation, of the natural taste.

Without any undue partiality for our own books we may truly say, that their design is to present clearly the doctrines and precepts of the Bible and the motives to faith and obedience, as persuasively and inoffensively as it can be done with all good fidelity to the soul. The extent of their circulation must be left very much to the sooty and discernment of those who feed Christ's lambs; for the principles on which the Society is organized them to forbid that we should avail ourselves of the ordinary advantages of business men: so that, unless the friends of moral and religious education on scriptural principles, will interest themselves in the distribution of the bread of life in the form in which our books furnish it, it may moulder away upon our shelves while thousands and millions are perishing for lack of it.

Great Maxim.

A self-governed people must also be self-protected.—And it may be regarded as a maxim, that our power of self-protection is co-extensive with our power of moral education, and depends upon it. So far as we can secure

the intelligence and moral purity of the people, so far, and no farther, we have a permanent protecting power. If we can infuse into the minds and hearts of a whole generation the abiding and controlling principle of the fear of God, teaching them to understand and submit to the Government of governments, the King of kings, and Lord of lords; this, and this alone, is a safe reliance.

Facts.

An institution was lately incorporated in Indiana for the education of common school teachers. An investigation into the state of popular education was made, and a report of the result communicated to the Legislature. That report states, that not more than one in six of the population under fifteen years of age can read, and that, of the teachers, some are profane, some intemperate, and some notoriously debauched!* But yesterday a letter was received from a gentleman of great intelligence, who has been long a resident in Illinois, assuring us that the apathy of friends, the virulence of opposers, and the want of means, do not, in their triple influence, present an obstacle so great, so absolutely insurmountable, as the want of qualified and engaged teachers. What benevolent heart could ask a more grateful employment, than to put into the hands of upwards of 200,000 children and youth in a single State, a key to the treasures of infinite wisdom and knowledge; connecting with the communication of human science, the inculcation of those precious truths which enlighten, sanctify, and save the soul. Give to the children of the western world the power to read our books, and, in dependence on God's blessing, we will be responsible that neither popery nor infidelity shall reign there. For we could then pour down upon her rich and beautiful vales and prairies, the radiance of divine truth in ten thousands times ten thousand streams; so that the light of the moon should be as the light of the sun; and the light of the sun should be as seven-fold as the light of seven days.

Sure Process.

Commit a child to a faithful, intelligent, and judicious Sunday school teacher; let him hear from Sabbath to Sabbath the simplest truths of our holy religion, and learn to read them in his own Bible, while he sees them illustrated in the life and conversation of his teacher, and there is kindled up in the soul of that child a light which neither pontiffs nor princes can extinguish. Impressions are made upon his immortal mind, which no power on earth or in hell can efface. Spread, then, the light of the knowledge of the glory of God in the face of Jesus Christ. Spread it far and wide; convey it to every dwelling place, and to the mind of every child and youth in our borders. Let five hundred thousand dollars (only the private fortune of hundred of our citizens) be expended annually for five years in the thousand counties which lie west of the Alleghanies and south of the Ohio and Missouri rivers, in just the same way substantially, as \$75,000 or 100,000 have been already expended there by the American Sunday-school Union, and scepticism and corrupt region, though sustained by power, interest and wealth, domestic and foreign, must yield to the pressure.

The domestic operations of our Society then should be extended at once FIVE-FOLD. The vastness of the work to be done, should only inspire resolution and zeal, while, we humbly cast ourselves on the grace of him, from whom all holy desires, all good counsels, and all just works do proceed.

But there is another and most interesting field opened before us. Our books are finding their way abroad, and if adequate means were furnished, we might safely

* We do not vouch for the correctness of this statement: we give it as it is published.

engage, that thousands and millions of them should be read by those to whom they are now inaccessible.

Foreign Circulation of Books.

A joint letter on this subject, from two very intelligent gentlemen in Calcutta, is subjoined to the present report. Mr. Trevelyan, who occupies an important post in the civil government of the country, and Mr. Pearce, who is a very intelligent and devoted superintendent of the London Baptist Missionary press, in Calcutta, have united in the monthly publication of a select list of such books, maps, and other means and appliances of education, as they can confidently recommend on the principle of universal utility, for general introduction into school libraries. With this view, they have ordered several complete sets of our publications, and express the most unqualified confidence that the circulation of them will increase with a rapidity that will be as gratifying to us and to themselves as it will be beneficial to the country. They tell us, that the teeming myriads of India require no contracted efforts for their benefit—that among 100,000,000 who may be immediately or remotely benefited by our exertions, 300 descend to the grave every hour—that the seminaries in which English is taught include several thousands of scholars, almost entirely of the influential classes; that they have no appropriate school books in that language, which are at all fitted to elevate the moral character of the pupils, or to give them such an acquaintance with the gospel, as may qualify them to judge of its truth or importance. Why then shall not our books be thrown upon the shores of India in such quantities, that all who can and will read them, shall be supplied. The fact that so wide a door is opened for the introduction of the treasures of English literature and English piety, and that too without any elaborate process of preparation, is of itself a volume of conclusive reasoning and ripe eloquence.

In Orissa, (as be are assured by the Rev. Mr. Sutton, who has been laboring successfully at that post in connexion with the English Baptist Mission,) our books might be introduced without much difficulty, and they be sought after and read by four or five millions of their people. Casts of our cuts can be furnished at one fourth (and in many cases at one eighth) of the original cost of engraving, and such a book as "Catharine Gray," or "The Bad Boy's Progress," the engravings and copy-right of which, constitute the chief items of expense, might be rendered into the native language, and sold at about one third less than it costs us. Our Natural History in numbers, was used as a text book in the native schools of Bombay within eighteen months after it left our press!

Could we do less than assure our brethren, as we have done, that these facts shall be known, a spirit of benevolence would be awakened in behalf of India in the bosoms of a multitude of American Christians, which would never decline, while an idol or an idolater should be found in all her wide dominions.

Interesting.

The prospect of any considerable circulation of our books in foreign languages, cannot but deeply interest those who are employed in the preparation of them.—The case is known to us of an individual, who has been for years grievously afflicted with a chronic disease, whose thoughts and views on the great doctrines and duties of religion are stereotyped in some fifteen or twenty of our books, and have been communicated already to thousands and thousands of the children and youth of our own and other lands, and are destined we doubt not, still to exert an influence, wide as the world and vast as eternity. In such a day as this, no man that is worthy to be called a man, need live an hour, nor not a moment, without advancing in some form and measure, the happiness and glory of his race.

Encouragements and Obligations of Teachers.

We cannot suffer the occasion to pass without a word of encouragement and exhortation to those engaged in the difficult, yet delightful labor of teaching. Brethren and friends, bloved for your work's sake—we do most earnestly beseech you to give yourselves, with new diligence, to the great work you have in hand—for great indeed it is—whether you regard the interests involved or the results which may—nay, must—follow to yourselves and your pupils. It is not too much to say that the power, moral and physical, by means of which the world is to be converted to God, is in your hands. The dirty ragged child, that flies from the light of day to hide his shame, might be fitted to occupy such a post as Morrison held, and exert immeasurable power over thousands and millions of immortal minds. Never, since the world began, was a sound mind in a sound body worth more for the cause of the Redeemer, than it is now. You see how deep and dreadful is the gloom that hangs over the greater part of our world, and it is to be dispated only by the light of the gospel. That light is to be held forth by human hands. Health, fortune, home, life, all—all must become subordinate to this end—the salvation of souls. Do you know that the children of your classes are called to become the sons and daughters of the Lord Almighty, and that you are teaching them the truth by which they are sanctified and made meet for his presence? Do you know that the power of the grace of God is to be displayed in them and that they are to become, in his service and by his strength, messengers of his salvation? Can you contemplate your relations to the kingdom of God's dear Son, and not be excited? We would persuade you to keep very near to the cross of Christ. Meditate more—much more—on the great mystery of godliness. Bear high the standard of personal piety, of holy life and action. Keep your own eye and the eyes of your children steadfastly fixed upon the Author and Finisher of our faith. Be one of the few or many that assemble together, on the second Monday evening of the month, for common supplication in behalf of Sunday schools. Maintain stated seasons of secret prayer, with specific reference to your own class, and to each individual of it, by name. Follow your prayers and labors. Look after your classes from day to day, and make their salvation the great business of your life. Expect the promised blessing, and patiently wait for it; but wait in the attitude and spirit of expectation—WAIT WORKING—for you shall receive in due time, and your joy shall be full. Are you on the Lord's side? For we must say to you, as the officers of the Jewish army were instructed to say to their people, on the eve of battle, "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest he make his brethren's heart faint, as well as his heart!"

AMERICAN TEMPERANCE SOCIETY.

The annual meeting was held in Park St. Church on Tuesday, May 26, at 9 o'clock A. M. JOHN TAPPAN, Esq. President of the Society, in the chair. The meeting having been opened by prayer, extracts from the annual report were read by the Corresponding Secretary, Rev. Dr. Edwards. These extracts were full and interesting, and indicate that the report is not inferior to the preceding able document, of the Society of the same class. We have room only for a few facts.

It appears that there are now formed in this country, 8,000 Temperance Societies, with 1,500,000 members; that upwards of 4,000 distilleries have been abandoned, that 8,000 venders have ceased to traffic in ardent spirits since the commencement of

the reform, and that at least 12,000 vessels now sail from different ports in the United States without ardent spirits as an article of drink: And the progress of the reform in other countries, has been equally encouraging. In England particularly, the attention to the subject of temperance has increased, with manifestly beneficial effects. Editions amounting in all to 150,000 copies of the American Report on the traffic have been published in that country; and the subject has engaged the attention of Parliament, in which body a committee has been appointed, whose sessions have already numbered 20 days, during which period they have examined a large number of dealers and other persons. Meetings have also been held in various towns and cities, and there have been other decisive evidences that the cause is advancing. In England, beer, and not as in this country, ardent spirits, is the bane of the people and the pledge, therefore, instead of referring only to ardent spirits, includes abstinence from all intoxicating drinks. The Report contains many facts which have transpired at the public meetings among the common people, evidencing that multitudes are interested in the reform, and that it has been blessed to the temporal and eternal salvation of many individuals. Accounts have also been received from Russia, Sweden, Finland, Burmah, Sumatra, Egypt, Cape of Good Hope, Hindoostan, and Africa. The Report abounds with facts, principles, and arguments, all going to show two things, viz. 1. that wherever intoxicating liquors have been used, they have been signally the great cause of all evil; and 2. that wherever the moral influence of the temperance reform has been brought to bear, men have been induced to give up this agent of destruction. The American Temperance Society are therefore encouraged to proceed in their labors. They have been seven years collecting facts and arguments on this subject; and it is their intention now to embody in a single volume, a condensed view of all the results of their labors—a volume which shall comprise the history and the principles of the temperance reform—and to send this volume, with a letter, to at least 2,000 intelligent men of other countries, and to circulate it widely at home, that the reasons of this great moral movement, and the inducements to its farther prosecution, till a complete triumph shall have been effected, may be known far and near. Facts are the voice of God in his Providence speaking to men. God will speak, by means of the facts in this volume, in a tone which must command the attention of all who wish to free their fellow men from the cruel despotism of vice.

Addresses were made by E. C. Delevan, Esq. of Albany, Rev. N. Adams, of Boston, L. M. Sargeant, of Boston, and Rev. E. N. Kirk, of Albany.

Christian Watchman.

AMERICAN EDUCATION SOCIETY.

Abstract of the Nineteenth Annual Report.

Number of Young men assisted.—Whole number since the formation of the Society is, 2,258. The number assisted in each succeeding year is as follows: 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040.

Of these who have been aided by the funds of the Society since the last annual meeting, which was

held in the city of New York, 200 were connected with 17 Theological Seminaries: 538 with 37 Colleges; 302 with 98 Academies and public schools—making in all 1,040 young men connected with 152 Institutions. Of these, 478 have been assisted at 84 Institutions within the bounds of the Presbyterian and Western Education Societies. The number of new beneficiaries during the year is 300,—a larger number than was admitted in any preceding year.

Number who have entered the Ministry.—Probably is not far from 700. About one hundred of these have entered the field of labor the last year. The most sanguine expectations of the founders of this Institution could not have anticipated, that in twenty years from its formation, it would send forth annually a hundred spiritual reapers into the field of harvest.

Number who have deceased.—Three, a very small proportion in comparison with the number assisted have died during the year.

Patronage withheld.—During the year the names of fifteen have been erased from the list of beneficiaries. One for entering the married state contrary to the Rules of the Society, 7 for deficiency in talents or scholarship, and 7 for immoral conduct.

Dismissions.—One beneficiary has been dismissed and recommended to the General Assembly's Board of Education. Five have taken dismission from the care and patronage of the Society, having received assistance from other sources. And some have ceased to apply for aid, being able for the present by their own efforts to support themselves.

Character of those patronized.—The character of those who are to participate in the sacred charities of this Institution is best known by its Constitution and Rules. Talents, piety and good common sense are indispensable pre-requisites. Such persons and such only should be patronized by this Institution.

Promotion of personal holiness.—It has ever been a leading aim of the Directors, to seek the promotion of holiness in the individuals who receive their patronage. Hence the duty they have, by their Rules, imposed upon the principal Agent of the Society. "The Secretary shall be required to exercise, so far as he shall be able, pastoral supervision, over all who are under the patronage of the Society,—by visiting them at the places where they reside, and conversing and praying with them individually or collectively; by correspondence with them and with their instructors, and by any other means calculated to excite them to effort, and to encourage them to seek an elevated spirit of piety." This plan of pastoral supervision was adopted as early as 1823, and has resulted in much good to the beneficiaries and the cause generally. The Secretary of the Parent Society has performed this duty so far as his other avocations of an imperative nature would allow.—Other Secretaries and permanent Agents have taken a part in this vastly important work.

Receipts and Expenses.—The above statistics embrace three distinct societies:—the American Education Society embracing the Congregational churches in the New England States; the Presbyterian Education Society embracing the Congregational and a part of the Presbyterian churches in the Middle, Southern and some of the Western States; and the Western Education Society, formed at Cincinnati in October last, which is designed to embrace the Con-

gregationalists and Presbyterians in the whole Valley of the Mississippi.

The whole amount raised by the above named Societies during the past year, is \$83,062 70: by Congregationalists in New England \$57,773 70, of which sum \$27,010 38 were in legacies. Of the amount of legacies the largest half was a single donation by Dr. Porter, late of Andover, who was a Director of the society and had been from its origin. The amount raised by the Presbyterian Education Society is \$25,289. This whole amount of \$83,062 70 has been expended, except \$10,000 which has been added to the scholarship fund.

Amount of earnings.—The amount called by labor teaching, and other services, as reported for the last year is \$29,829, 84. The whole amount reported for the last nine years is \$132,623.

Obligations cancelled.—Nineteen beneficiaries have asked for a release from their pecuniary obligations according to the Rules of the Society, and their request has been granted. Of these, 5 were Foreign Missionaries, 10 Home Missionaries and 4 Pastors of feeble churches in peculiarly depressed circumstances.

There were addresses by Rev. Messrs, Spaulding, of Cincinnati, Kirk of Albany, Holmes, of New Bedford, Hoby and Cox, of England, and Skinner, of Andover.—*Boston Recorder and Christian Watchman.*

Revivals.

REVIVAL.

Danville Ky.—President Young, of Center College, Ky., closes an account of a revival in Danville, with the following remarks.

There are several facts in relation to this revival, the statement of which may do good.

1. It commenced and progressed to a considerable extent before any extraordinary means in the way of preaching were enjoyed. Many of our churches seem to place too great reliance on ministerial assistance.—Such assistance is, unquestionably, often of great value—but if the members of a church will pray and do their duty in conversing with the impenitent, God will bless the labors of one to whose voice the people are accustomed, as well as the labors of strange brethren. The aid of preachers from other places should be relied on by the people of God, more as means of carrying on the work of the Lord, than for commencing it.

2. For some time but a very small part of the church were praying and laboring for the divine blessing.—Where they are but few in any place who ardently desire the welfare of Zion, they should not feel discouraged—God will bless their labors, if they persevere, and soon many will come up to their help.

3. All those unconverted persons who had been regular in their attendance at the ordinary week night lecture, were brought into the kingdom of Christ on this occasion. Some heads of families have been remarkable for bringing their children with them regularly to all the services of the sanctuary—and their children they have now the happiness of seeing the subjects of God's exceeding grace. This is certainly a strong encouragement to parent to use their influence in habituating their children to attend diligently upon all the means of grace.

4. All external circumstances seemed unpropitious to a revival, such as the unpleasantness of the weather, the excitement of the community on a foreign topic, &c. &c.—but believing prayer overcame all these adverse influences.

5. Many who a few years ago, when very young, had strong religious impressions in a former revival, were on this occasion brought to the knowledge and love of the Lord. I mention this fact, because I have known persons who think that children are rather injured by strong religious impressions, when those impressions pass away without their hopeful conversion. I believe, that while this is true of persons in riper years, the reverse of it is true in the case of the very young. I will not at present attempt to explain this—I only state a fact in illustration of it.

6. This revival has done great good to many professors of religion. In several cases it has even saved the necessity of discipline, and reclaimed wanderers from the fold of Christ.

May the Lord bless these statements, and make them the means of exciting at least some of his people to pray more and labor more for the conversion of their impenitent neighbors and friends, is the prayer of your friend,

JOHN C. YOUNG.

STRANGE DISCIPLINE.

It would be well if the Baptists of the *West*, would follow their own denomination in the *East*.

In passing from Palmyra to Hannibal in Mi. we saw the dwelling place of an Elder or Minister in a Baptist church, who had committed the heinous crime of giving one dollar to a Bible Society. His wife also had given a dollar, and their daughter fifty cents; for which offence they had become the subjects of church discipline. One time appointed for their trial, this Baptist pastor confessed the fact, and made his defense to his flock, who according to their Congregational system were his judges, and "had the rule over" him as well as themselves. When he had done, the question was put, whether the church were satisfied with his defense of his conduct: and no, no, no, was sounded and echoed; and so they all said No; They had the mercy, however, not to depose the good man at once; and agreed to hold a subsequent church meeting for discussing the lawfulness of subscribing to a Bible Society. It need hardly be said that this church is composed of what are called in the Western country "iron-sided Christians;" who hate and oppose all the benevolent Societies of the present age, and more especially Temperance Societies. A large portion of the *Baptists* of this country are of a better character.—*Philadelphian.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, yesterday, Miss Mary Ann Bradley, aged 28.

In this city, this morning, Mrs. Jennet Atwater, wife of Mr. Johnathan Atwater, aged 56.

In Fairfield on the 21st of April last, Miss Sarah Osborn, in the 73d year of her age, daughter and only child of the late Seth Osborn.

Miss Osborn was a woman of uniform and consistent piety and benevolence, extending her charities to useful and approved institutions as far as her means would permit. She evinced her attachment to religion by bedueathing in her will to the "Home Mission," "Foreign Mission," and "Colonization" Societies, \$500 each.—*Comm.*

Poetry.**HYMN.**

Composed for the Anniversary of the Massachusetts Temperance Society, on Sunday evening, by L. M. Sargent.

God gave the gift to man
But man, with fatal skill,
Insensate, formed the plan
To change the good for ill;
The poison, tortured from the cane,
Like Sampson, hath its thousands slain.
God gave the golden grain
To hungry man for food;
But, querulous and vain,
He spurned the proffered good;
And Egypt's slothful sons, athirst,
Drew forth the drowsy beverage first.
God gave the clustering vine;
Ingenuous man, perverse,
Exchanged the boon for wine,
And wrought Canaan's curse;
The patriarch, who had safely past
The deluge, was o'erwhelmed at last.
The madness came by wine,
That wrought Balshazzar's fall,
And caused the hand divine
To write upon the wall,—
Scoffer, thy royal race is run!
Thy work of wickedness is done!
To earth, the cup he hurled,
That holds an adder's sting;
And let us pledge the world,
With nectar from the spring,
That hence, like Rechab's ancient line,
• Though prophets urge, we drink no wine.

* Jeremiah; chap. 35.

The Annual Meeting of the New Haven County Bible Society was held at the Lecture room in Orange street, on the tenth day of June 1835, at 5 o'clock P. M. The following report of the Treasurer was presented, accepted, and ordered to be published.

NEW-HAVEN COUNTY BIBLE SOCIETY.

To TIMOTHY DWIGHT TREASURER, DR.

1834.	
May 21, To cash remitted J. Nitchie, Agent of Am. Bible Society, Sep. 24, 1833, by Mr. C. J. Salter, in payment for books, not before brought into the account	\$67 03
May 26, To cash paid for lighting the room at Annual Meeting	50
May 30, To cash paid Secretary for sundry postages	72
Oct. 27, To cash remitted for Bibles up to this date	154 85
1835.	
Jan. 1, To cash remitted Agent of Am. Bible Society	60 00
April 13, To cash remitted do.	235 00
May 19, To do. do.	500 00
" To cash paid for postage	10
	\$1018 20

1834.	Cr.	
May 7, By balance to new account		11 79
May 12, By cash from B. S. of North Madison, by Mr. J. H. Benton Treasurer		\$6 91
May 21, By cash received of Mr. C. J. Salter for Bibles sold up to May 20		117 57
May 21, By amount of collection at Annual Meeting		88 61
July 31, By cash received from S. S. Fowler of Northford, for the supply of Bibles to China		25 00
July 31, By cash from Abigail R. Fowler for the same object		5 00
Aug. 11, By additional amount from Annual Meeting		2 25
Sep. 5, By contribution in Wolcot, by Mr. Tuttle for foreign distribution		4 50
Sep. 5, By do. from the same		4 01
Oct. 1, By avails of Bibles sold to this time		45 00
Nov. 13, By Ladies B. Soc. of Branford, by Rev. Mr. Gillett		21 39
Dec. 19, By cash received of S. S. at Southington		3 68
1835.		
Jan. 1, By cash received of Miss Jane G. Barnes, late of Berlin, by Mrs. B. to constitute Mr. John D. Willard of Troy, and Dr. Horatio Gridley of Berlin, members of Am. B. Soc. for life		60 00
Feb. 11, By cash from the North Milford B. Soc. by Mr. Nathan Merwin Treasurer		48 00
Feb. 13, By cash received for Bibles sold at the Depository		36 80
March 6, By cash received from the B. Soc. of the Med. Inst. Yale College, by A. Murray Treasurer, to purchase Bibles for Greece		13 75
March 17, By cash from the B. Soc. of North Haven by Mr. E. Sanford Treasurer		38 00
April 11, By cash received for Bibles sold at Depository		14 00
April 11, By cash received from Mrs. Ono Clark of Hamden		5 00
May 1, By cash received from B. S. of East Haven, by Mr. Farnham Treasurer		29 00
May 6, By cash received from B. Soc. of Middlebury by Mr. Mr. Jacob Linsley Treasury		32 94
May 6, By cash from contribution in North Ch. New Haven		80 37
May 6, By cash from contribution in 3d Cong. Ch. New Haven		69 62
May 9, By cash from Cong. Soc. in West Haven, by Rev. Mr. Stebbins		10 25
May 12, By cash from B. Soc. in Guilford, by Mr. H. W. Chittenden Treasurer		52 82
May 12, By cash received from B. Soc. in Derby by Mr. Henry Downs, Treasurer		60 03
N. B. of this sum, \$30 were to constitute Mr. Brown Emerson member for life.		
May 12, By cash from a friend to the Bible		1 00
May 15, By cash from contribution in first church and society in New Haven		130 00
May 20, By balance due the Treasury on new account		91
		\$1018 20

TIMOTHY DWIGHT, Treasurer.

New Haven June 10, 1835.

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